

846 hammock at the birth of a child, lets himself be taken care of as
 [942] the woman lying in and receives the visits of the neighbors. For the
 child is attributed only to its father, the part of the mother is likened
 to that of the soil which receives the seed. Soon after birth the
 553 suckling [393] gets a name from an animal or a plant. The name is
 changed however several times in the course of his life, whenever the
 bearer has accomplished some heroic deed in war hunting. Thus the
 same person takes five or six names one after the other. On reaching
 582 puberty the son forms his own family by taking a wife, one already de-
 termined for him in his youth or one he has earned by several years of
 587 service in the household of his father-in-law. When a woman's husband
 dies, his brother must marry her and the brother of the widow must take
 her daughter of marriageable age in marriage if there is no other
 [582] available bridegroom. Certain degrees of relationship exclude marriage,
 for example between a paternal uncle and a niece. Currently a horrible
 734 custom is in vogue among the Mundrucus. * They club to death persons
 888

*The hopelessly degenerate Camés, Voturões,
 Dorim and Xocrens have the same custom of
 whom there were in 1826 only 972 individuals
 left in the Campos de Guara-puava (S. Paulo.)
 Fr. das Chagas Lima in Revista trimestral, IV,
 1842, 53.

suffering from diseases considered to be incurable. Supposedly they do
 this out of pity. The children believe they are doing their parents a
 service if they cut short an existence which, without hunting, dancing
 [10] or cajiri, can offer no more happiness. It may be that the name "Tame-
 pyas," heard in the Tapajós as a tribal name (nickname?), refers to
 this. The name can be explained as "those who get rid of the old peo-
 ple" (Tamuya puyr). When a death occurs, the female relatives go into
 764 mourning by cutting off their long hair, by blackening their faces and
 [302] by a prolonged period of loud lamentation. The body is buried inside
 the hut in a hammock. Then drinking feasts are held in honor of the
 deceased and the more powerful he was the longer they last. The
 [775] Mundurucu does not believe in immortality (according to a statement of
 the missionary A. Jesuino Gonsalvez.) The only trace of higher belief

until she reaches puberty, the prospective husband assumes the responsibility of providing food for her and her parents. A younger man may obtain a wife by giving several years' bride service in the household of the girl's parents. 584

Death and burial.—An "executioner"¹ was pointed out to Martins, 888 whose duty it was to despatch the fatally ill and the senile. Attribution of this custom to the *Munduruci* is said to be widespread among neighboring tribes. 734

When a death occurs, the maternal² relatives of the deceased cut their hair, blacken their faces, and conduct a prolonged wailing for the dead. 764 The corpse, wrapped in a hammock, is placed upright with flexed knees in a cylindrical grave under the floor of the dwelling. Grave goods consist of ornaments and other small objects. Skeletons of men of high status are exhumed and burned after the flesh has decayed; the ashes are buried in jars.

When a warrior is killed on a distant battlefield, his head is taken back to the village and put on display with his ornaments, trumpet, and weapons. 766 After a feast in honor of the deceased, the head is suspended from the neck of his mother, widow, or sister, and his fellow warriors pledge to avenge his death. During this ceremony the shaman is isolated in a special hut where he blows the sacred trumpet (*kaduké*). The ceremony is repeated at yearly intervals, terminating with the fourth performance, when the head is finally buried in the house of the deceased.

RELIGIOUS CEREMONIES

At the beginning of winter, the *Munduruci* perform a ceremony which on alternate years invokes success in hunting and in fishing. The shaman, isolated in a special hut, propitiates the guardian spirits of game animals and fish. A ventriloquistic dialogue in which the voices of the animals are heard proceeding from the hut informs the people of the shaman's success in obtaining the favor of the spirits. Offerings are made to the skulls of animals and fish. The ceremony is directed by a feast leader who is both a prominent warrior and a good singer. Tocantins (1877) reports a similar annual ceremony to propitiate the spirits of maize and manioc. 796 756

Farabee (1917 a) describes a feast held at the first full moon in May to celebrate the first hunt following the birth of the April litters of peccaries. After a feast in which young peccaries are eaten, there is a dance in which the performers imitate a herd of peccaries. Children run among the dancers like young peccaries while the older people imitate the sound of peccaries feeding; a dancer representing an old boar protecting the herd wrestles with another dancer who plays the part of a jaguar. The boar succeeds in holding off the jaguar while the herd of peccaries escapes. 796 535 224

¹[Martins (Source #3) says this was done by the children--Analyst]
²[Martins says female rather than maternal-Analyst]